

The Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

JAMES G. BIRNEY AND

We are very guilty concerning our Brother . . . therefore is this distress come upon us.

VOLUME II. NO. 32.

CINCINNATI, FRIDAY, SEPTEMBER 22, 1837.

WHOLE NO. 84.

THE PHILANTHROPIST.

Published weekly by the Anti-Slavery Society,
at No. 10, corner of Main and Sixth Streets,
CINCINNATI, OHIO.

SAMUEL A. ALLEY, Printer.

TERMS.—Two Dollars per annum, always payable in advance. Letters or Communications on business, should be directed to C. K. BURNETT, those relating to the editorial department to the editors. In all cases post paid.

POETRY.

From the Emancipator.

A Word from a Petitioner to Congress.
What! our petitions spurned! The prayer
Of thousands—tens of thousands—cast
Unheard beneath your Speaker's chair!
But ye will hear us, first or last.
The thousands that, last year, ye scorned,
Are millions now! Be warned! Be warned!
Turn not contemptuous, on your heel—
It is not for an act of grace
That supplicants, at your feet, we kneel—
We stand—we look you in the face,
And say—and we have weighed the word—
That our petitions shall be heard.

There are two powers above the laws,
Ye make or mar—They're our allies,
Beneath their shield we'll urge our cause,
Though all our hands against us rise.
We've proved them, and we know their might:
The Constitution and their right.
We say not, ye shall snap the links
That bind ye to your dreadful slaves;
Hug, if ye will, a corpse that stinks,
And toil on with it to your graves;
But, that ye may go, coupled thus, to hell,
Ye never shall make slaves of us.

And what, but more than slaves, are they,
Who're told they ne'er shall be denied
The right of prayer, yet, when they pray,
Their prayers, unheard, are thrown aside!
Such mockery they will tamely bear,
Who're fit an iron chain to wear.
The ox, that treadeth out the corn,
Thou shalt not muzzle. This saith God.
And will ye muzzle the free-born—
The man—the owner of the sod—
Who gives the grazing ox his meat,
And you—his servants here—your seat!

There's a cloud, blackening up the sky!
East, west, and north, its curtain spreads:
Lift to its muttering folds your eye!
Beware! for, bursting on your heads,
It hath a force to bear you down—
'Tis an INSULTED PEOPLE'S FROWN.
Ye may have heard of the Sultan,
And how his Janissaries fell!
Their barracks, near the Atmeidan,
He harried, and fired—and their death-yell
Went to the stars—and their blood ran
In brooks across the Atmeidan.

The despot spake; and, in one night,
The deed was done. He wielded, alone,
The sceptre of the Ottomans;
And broke no brother near his throne!
Even now, the bow-string, at his beck,
Springs round his mightiest subject's neck!
Yet will he, in his deadly stoop,
I've seen him, in his palace-yard—
To take petitions from a troop
Of women, who, behind his guard,
Come up, their several suits to press,
To state their wrongs, and ask redress.

And these, into his house of prayer,
I've seen him take; and, as he spreads
His own before his Maker there,
These women's prayer he hears or reads:
For, while he hears the diadem,
He is instead of God to them.

And this he must do. He may grant,
Or may deny; but hear he must.
Were his Seven Towers of adamant,
They'd soon be level'd with the dust,
And "public feeling" make short work
Should he not hear them—with the Turk.
Nay, start not from your chairs, in dread
Of cannon shot, or bursting shell!
These shall not fall upon your head,
As once upon your house they fell,
We have a weapon, firmer set
And better than the bayonet:
A weapon, that comes down as still
As snow-flakes fall upon the sod;
But executes a freeman's will,
As lightning does the will of God;
And from its force, no doors nor locks
Can shield you—'tis the ballot box.

Black as your deed shall be the ball,
That, from that box, shall pour like hail!
And, when the storm upon you falls,
How will your craven cheeks turn pale!
For, at its coming though ye laugh,
'Twill sweep you from your hall, like chaff!
Not women, now—the people pray,
Hear us—from us ye will hear!
Beware! a despotic game ye play!
The men, that thicken in your rear—
Kings though ye be—may not be scorned.
Look to your move! your state!—Ye're warned!
When the British entered Washington in the year
of 1813-14.

ANTI-SLAVERY.

From the Liberator.

Letters to Catherine E. Beecher.

Dear Friend—With regard to the aggressive spirit

of Anti-Slavery papers and pamphlets, I can only say, that this characteristic so far from being a repulsive one to me, is very attractive. I see and feel in these productions a spirit of uncompromising integrity and fearless rebuke of sin, which indicates a determination to bear the enterprise of emancipation through to its consummation. And I most heartily desire to see them scattered over our land as abundantly as the leaves in autumn, believing as I do that the principles they promulgate will be as leaves for the healing of this nation.

Having promised so much, I will pass on to examine their objections to "one of the first measures of Abolitionists," their attack on a benevolent society.

That the Colonization Society is a benevolent institution, we deny. We think that we have fairly proved it is not, and therefore, our attack upon it is not a sacrilegious one; it was absolutely necessary in order to disabuse the public mind of the false views they entertained of its true character. And I must acknowledge, it is a perfect mystery to me how men and women can conscientiously persevere in upholding a society which the very objects of its professed benevolence have repeatedly, solemnly and constantly condemned. To say the least, this is a very suspicious kind of benevolence, and I fear too nearly allied to that, which induces some southern professors to keep their brethren in bonds for their benefit. Yes, the free colored people are to be exiled because public opinion is crushing them in the dust, instead of their friends protesting against the corrupt and unreasonable prejudice and living it down by a practical acknowledgment of the rights of the oppressed American to every privilege, social, civil and religious, which is now enjoyed by the white man. I have never yet been able to learn how our hatred to our colored brother is to be destroyed by throwing him from our shores. I am told that when a colored republic is built up on the coast of Africa, then we shall respect that republic, and acknowledge that the character of the colored man can be elevated; we will become connected with it in a commercial point of view, and welcome it to the sympathies of our hearts. Miserable sophistry! A deceitful apology for present indulgence in sin! What man or woman of common sense now doubts the intellectual capacity of the colored people? Who does not know that with all our efforts as a nation to crush and annihilate the mind of this portion of our race, we have never yet been able to do it? Henry Berry of Virginia expressly acknowledged in 1832, that although slaveholders had as far as possible closed every avenue by which light might enter their minds, yet they never had found out the process by which they could extinguish the capacity to see the light. No! that capacity remains; it is indestructible—an integral part of their nature, as moral and immortal beings. And every man and every woman knows all this is necessary in order to open wide the portals of learning in our own land to this outraged class of our countrymen, and invite them freely to drink of that fountain of learning which is unceasingly throwing up the sparkling streams of science and literature, and making glad the whole heritage of the white man's patrimony. If it is true that the white Americans only need a demonstration of the colored man's capacity for elevation in order to make them willing to re-leave him on the same platform of human rights upon which they stand, why has not the intelligence of the Haytiens convinced them? Their free republic has grown up under the very eye of the slaveholder, and as a nation we have for many years been carrying on a lucrative trade with her merchants, and yet we have never recognized her independence, never sent a minister there to form a commercial treaty, though we have sent ambassadors to European countries whose commerce is far less important to us than that of St. Domingo. These professions of a wish to plant the tree of Liberty on the shores of Africa in order to convince our Republican Despots of the high moral and intellectual worth of the colored man, is perfectly absurd. Hayti has done that long ago, for a friend of mine (not an abolitionist) whose business called him to that island for several months, told me that in the society of its citizens he often felt his own inferiority. But I have not the time to go into an examination of Colonization principles; indeed it is unnecessary that I should, for I sent thee the Appeal to the Women of the nominally free States, issued by the Convention of American Women, in which we set forth our reasons for repudiating them.

Thou hast given a specimen of the manner in which Abolitionists deal with their Colonization opponents. Thy friend remarked after an interview with an abolitionist, "I love truth and sound argument, but when a man comes at me with a sledge hammer, I cannot help dodging." I presume, thy friend only felt the truth of the prophet's declaration, "Is not my word like fire, saith the Lord, and like a hammer that breaketh the rock in pieces." I wonder not that he dodged when the sledge-hammer of truth was wielded by an abolitionist arm! Many and many a Colonizationist has been compelled to dodge in order to escape the blows of this hammer of the Lord's word, for there is no other way to get clear. We must either dodge the arguments of abolitionists, or like Gerrit Smith, Edward Delavan, and many others, be willing to be broken to pieces by them. I like this specimen of private dealing very much indeed, and hope it is not the only instance which has come under thy notice of Colonizationists acknowledging the absolute necessity of dodging Anti-Slavery arguments, when they were unwilling that the rock of prejudice should be broken in pieces by them.

Thy next complaint is against the manner in which this benevolent EXPIRATION Society was attacked. The style in which the thing was done was at once ofensive, inflammatory and exasperating. The feelings of many sincere, upright, and conscientious men were harrowed by a sense of the injustice, the indecorum and the unchristian treatment they received. But why, if they were entirely innocent of the charges brought against Colonizationists? I have been in the habit for several years past of watching the workings of my own mind under true and false charges against myself; and my experience is, that the more entirely clear I am of the charge, the less I care about it. If I really feel a sweet assurance that my witness is in heaven—my record is on high, I then realize to the fullest extent that it is a small thing to be judged of man's judgment; and I can bear false charges unmoved; but true ones always nettles me. If I am unwilling to confess that I have sinned, if I am, and yield to conviction, O then! how sweet the reward! Now I am very much afraid that these sincere, upright and conscientious Colonizationists are something like the pious professors of the South who are very angry because abolitionists say that all slaveholders are men-stealers. Both find an unwillingness to repent. A northern man remarked to a Virginian slaveholder last winter, "What the South denied the charges brought against her by abolitionists, he could not understand why she was so enraged; for, continued he, if you were to accuse us at the North of being sheep-stealers, we should not care about the charge—we should ridicule it." "Oh!" said the Virginian with an oath, "what the abolitionists say about the slaveholders is too true, and that's the reason we're vexed." Is not this the reason why our Colonization brethren, and sisters are so angry? Is not what we say of them also too true? Let them examine these things with the Bible and prayer; and settle the question between God and our own souls.

Of any exultation which the abolitionists may have shown at the times they supposed they had succeeded in crushing this society, I am ignorant; for I am comparatively a new convert, and have not read any part of the proceedings to which thou hast referred. But I certainly do think that every true friend of the oppressed American, has great cause to rejoice that the cloak of benevolence has been torn off from the monster Prejudice, which could love the colored man after he got to Africa, but seemed to delight to pour contempt upon his devoted head whilst he remained in the land of his birth. I confess it would be very hard for me to believe that any association of men and women loved me or my family, if they were to meet together and concentrate their energies and pour out their money for the purpose of transporting us to France, because our Huguenot fathers fled to this country to escape the storm of persecution; if from any reason we had become obnoxious to them, if from any reason we were in America, my good friends, if you really love us, surely you never want to get rid of people whom you really love. I like to have such near me, and it is because I love the colored Americans; that I want them to stay in this country, and in order to make it a happy home to them, I am trying to talk down and write down and live down this horrible prejudice. Sending a few to Africa cannot destroy it. No, we must dig up the weed by the roots out of each of our hearts. It is a sin, and we must repent of and forsake it—and then we shall no longer be so anxious to be clear of them, to get rid of them.

Hoping, though against hope, that thou mayest one day know how precious is the reward of those who can love our oppressed brethren and sisters in this day of their calamity, and who, despising the shame of being identified with these peeled and scattered ones—love to stand side by side in the glorious conflict between Slavery and Freedom, Prejudice and Love unfeigned. I remain thine out of the bonds of Abolitionism, but in the bonds of universal love.

A. E. GRIMKE.

From the Zion's Watchman.

Letter from G. Smith, Esq., to Rev. W. W. Wines, Rev. William Wines, of the State of Mississippi.

DEAR SIR,—Amongst the letters received months ago and unanswered, by reason of unexpected and pressing claims on my time, is a kind-hearted and interesting one from you, in which you state that the Methodist church have undertaken to erect a large, substantial place of worship in New Orleans, and you invite me to share in the expense of erecting it. I have a question to put to you. Suppose I were invited to contribute to the cost of erecting a Heathen Temple, could I innocently comply with the request? You will promptly answer, that I am not at liberty to promote any form of idolatrous worship.

The religion of the South, as you well know, sanctions that code of laws, which forbids marriage and reading, which invests hundreds of thousands of petty tyrants with the power of separating husbands from their wives, and which, by means of the whippings and various brutal treatment of parents, that it authorizes, makes such parents vile and contemptible in the eyes of their children. The religion of the Bible, on the contrary, the religion of the true God, enjoins marriage and the searching of the Scriptures; commands husbands to dwell with their wives, and children to honor their parents. Now I take it for granted, that the religion, which is to be preached in the "place of worship," which you invite me to assist in preparing, is the religion of the South; and I put it to your candor, whether it is not therefore, fairly to be considered as an idolatrous place of worship. You will, of course, admit that the religion preached at the South is not the whole of the true religion. You may not, however, be so ready to admit, that it therefore deserves to be classed with false religions, and its temples with heathen temples. Now I do not say, that the religion of the South is as false as many religions are. I admit, that it presents far more of truth than most of them do. All I insist on, is, that it does not set forth the whole testimony of the God of the Bible; and that it is therefore to be numbered with false religions, and its chapels with places of idol worship. Let me add, that the true God mutilated is as certainly an idol, as any god to which the nations of the East bow down.

It grieves me to know, that there are some good men at the North, who continue their contributions towards sustaining the religion of the South. In a spirit of misguided fraternal and Christian feeling, they yield to solicitations for aid to build southern houses of worship, and endow professorships in southern Theological Seminaries. They know not what they do. To such solicitations I have myself yielded. Knowing not what I did, I on one occasion, put my hand in my pocket in behalf of the Theological Seminary at Columbia, S. C.; and how I have the pain of seeing my gift employed in propagating a slaveholding Christianity. In proof, that this is the type of the Christianity of that Seminary, and that its students cannot be respected, if indeed their persons can be safe, unless they manifest their friendship for slavery, I copy the following article, which was published a few months ago in the Southern Christian Herald to allay an excitement against the Northern born members of the school, which, unchecked, would not improbably have resulted in the lynching of the obnoxious students. It is twenty of whom thirteen are natives of South Carolina and Georgia, five natives of the Northern States, one of the Western States, and one of Canada. Of the seven last mentioned, only one came to this institution from the North. But he was not sent here by abolitionists; for he is not only opposed to them in principle, and favorable to (slavery) Southern Institutions, but he is preparing to leave all that he holds dear in this land, that he may spend his days on heathen shores. With regard to the rest, they came to us from the bosoms of southern academies and colleges, from communities violently opposed to the schemes of abolitionists, and they came recommended either by southern presbyteries or southern men. They have never been charged with entertaining sentiments favorable to abolition, and inimical to the South. They now authorize us to contradict all the statements which have been made against them; and further, say that they consider their present residence here, together with their former residence (in most instances for several years) in this and other parts of the South, a sufficient evidence of their friendly regard to (slavery) Southern institutions.

I trust, my dear sir, that you will, after having read this letter, excuse me for not sending a contribution towards the erection of the New Orleans Chapel. Much as I should be pleased to gratify the writer of so pleasant and kind a letter, as is that you have written to me, and much as I should be gratified in having my white brethren of the South suppose, that I cherish towards them a generous and brotherly spirit, as strong as that which gained me their good will and praise in the days of my colonization delusion, my conscience, nevertheless, will not permit me to comply with your request. So far, indeed, am I from feeling at liberty to comply with it, that I am doubting whether the true God—the God of the whole Bible—the God of the poor and oppressed—is willing that I should contribute to those benevolent societies, which send their agents to the South, after a share of the spoils of slavery.

These agents are very liable to learn and adopt the religion of the South—the religion, which justifies the oppression and murder of the Saviour's poor; and some of them, not content with preaching it there, return to preach it at the North. That they preach it there is a matter of course; for to preach the whole religion of the Bible there, would be not only to defeat the end of their mission to those, who persevere in shutting their

ears against the 68th chapter of Isaiah, the 23d chapter of Jeremiah, and numerous other portions of the Bible, and who will not give their money, save on the condition, that smooth things only are prophesied to them; but to declare the whole of God's testimony south of Mason's and Dixon's line, would be to expose their persons to certain destruction. James G. Birney, who, excepting the beloved sisters, Sarah and Angelina Grimke, is doing more than any other child of the South to promote its safety, and best interests, accompanied me, a few weeks since to a village, where we addressed several anti-slavery meetings. Unhappily an agent of one of our National Benevolent Societies had been there a few days before with the southern religion upon his lips. Repeatedly did I hear of his apologies for slavery, and of their unhappy influence on those, or at least, some of those to whom he made them.

The apostle requires us to "remember them that are in bonds, as bound with them;" and if we are to remember them as bound with ourselves, it follows, as the degree of sympathy for our children is no greater than for ourselves, that we are also to remember them as though our children were bound with them. Now could northern men, if their own children were among the plundered ones, be as ready as they now are, to send agents after southern plunder? Would they rejoice as they now do, at the sight of the money, with which those agents return laden, if the tears and blood—which stain it, were the tears and blood of their own children? But I forget myself. I am writing as if my letter were to an abolitionist. That you may soon become one, and obey the command, "Open thy mouth for the dumb in the cause of all such as are appointed to destruction," is the earnest desire of

Your friend,

GERRIT SMITH.

Peterboro, N. Y., Aug. 7, 1837.

The American Clergy and Slavery.

The first great mischief which arises from the disinclination of the clergy to bring what may be disturbing questions before their people, is that they themselves inevitably undergo a perversion of views about the nature of their pastoral office. To take the most striking instance now presented in the United States. The clergy have not yet (as a collected body) begun to stir upon the anti-slavery question. A very few Presbyterian clergymen have nobly risked every thing for it; some being members of abolition societies; and some professors in the Oberlin Institute and its branches, where all prejudice of color is discontinued. But the bulk of the Presbyterian clergy are as fierce as the slaveholders against the abolitionists. I believe they would not object to have Mr. Breckenridge considered a sample of their body. The Episcopal clergy are generally silent on human rights, or give their influence against the abolitionists. Not to go over the whole list of denominations, it is sufficient to mention that the ministers generally are understood to be opposed to abolition, from the circumstance of their silence in the pulpit, their conversation in society, and the conduct of those who are most under their influence. The Unitarians believe they are not liable to many superstitions which cramp the minds and actions of other religiousists. They profess a religion of greater freedom, and declare that Christianity, as they see it, has no affinity with all that is false, cruel, unrighteous, and true in the human mind; and that it is meant to be carried out into every social arrangement, every speculation of thought, every act of the life. Clergymen who preach this live in a crisis when a tremendous conflict of principles is taking place. On one side is the oppressor, struggling to keep his power for the sake of his gold; and with him the mercenary, the faithlessly timid, the ambitious and the weak. On the other side are the friends of the slave; and with them those who, without possibility of recompense are sacrificing their reputation, their fortunes, their quiet, and risking their lives for the principle of freedom. What are the Unitarian clergy doing amidst this war, which admits of neither peace nor truce, but which must end in the subjugation of the principle of freedom, or of oppression.

As a body they must, though disapproving slavery, be ranked as the enemies of abolitionists. Some have pleaded to me that it is a distasteful subject. Some think it sufficient that they can see faults in individual abolitionists. Some say their pulpits are the property of their people, who are not therefore to have their minds disturbed by what they hear thence. Some say the question is no business of theirs. Some say that they should be turned out of their pulpits before the next Sunday, if they touched upon human rights. Some think the subject not spiritual enough. The greater number excuse themselves on the ground of a doctrine which, I cannot but think has grown out of the circumstances; that the duty of the clergy is to decide on how much truth the people can bear, and to administer it accordingly. So while society is going through the greatest moral revolutions, casting out its most vicious anomalies, and bringing its Christianity into its politics and social conduct, the clergy, even the Unitarian clergy, are some pitying and some ridiculing the apostles of the revolution; preaching spiritualism, learning, speculation; advocating third and fourth rate objects of human exertion and amelioration, and leaving it to the laity to carry out the first and most pressing moral reform of the age. They are blind to their noble mission of enlightening and guiding the moral sentiment of society in its greatest crisis. They not only decline aiding the cause in week days by deed or pen, or spoken words; but they agree in private to avoid the subject of human rights in the pulpit till the crisis be past. No one asks them to harrow the feelings of their hearers by sermons on slavery; but they avoid offering those christian principles of faith and liberty with which slavery cannot co-exist.

Seeing what I have seen, I can come to no other conclusion than that the most guilty class in the community in regard to the slavery question at present, is not the slaveholding, nor even the mercantile, BUT THE CLERGY: the most guilty, because not only are they not blinded by life-long custom and prejudice, nor by pecuniary interest, but they profess to spend their lives in the study of moral relations, and have pledged themselves to declare the whole counsel of God. Whenever the day comes for the right principle to be established, let them not care to glory in the glory of their country. Now in its martyrdom, they shrink from being confessors. It will not be for them to march in to the triumph with the "glorious army." Yet, if the clergy of America follow the example of other rear guards of society, they will be the first to glory in the reformation which they have done their utmost to retard.

It appears to me that the one thing in which the clergy of every kind are fatally deficient is FAITH: that faith which would lead them first to appropriate ALL TRUTH, fearlessly and unconditionally; and then to give it as freely as they have received it. They are fond of apostolic authority. What would Paul's ministry have been if he had preached on every thing but idolatry at Ephesus, and licentiousness at Corinth? These were people whose silver shames, whose prejudices, whose false moral principles were in danger. These were people who were as unconscious of the depth of their sin as the oppressors of the negro at the present day. How would Paul then have finished his course? If he had stopped short from the expediency of not dividing a household against itself, in case such should be the consequence of giving true principles to the air; if, dreading to break up the false peace of successful lucre and overhearing profligacy, he had confined himself to speculations like those with which he won the ear of the Athenians, carefully avoiding all allusions to Diana at

Ephesus; and to temperance and judgment to come at Corinth; what kind of an apostle would he have been? Very like the American christian clergy of the nineteenth century.

MISS MARTINEAU.

From the Lynn Record, Oct. 31st 1837.

Delighting Effects of slavery.

The writer of the following article, Mr. James F. Bufum, is one of the most enterprising business men in this town. We have seen several of the gentlemen, referred to below as witnesses to the conversation alluded to, and they confirm the whole statement. There is no doubt of its truth.

FATHER HENRY SAW.—With thy permission, I will lay before the public the following facts. A gentleman from Georgia, formerly of this town, born here, and brought up a friend, now a slaveholder, and now in this town on a visit with his wife and a female slave, said that they at the South always had information from the North, when an abolitionist journeyed that way, that some one at the north, favorable to slaveholders, would write a letter giving them all the information necessary. He said that a few days before he left Darien, Geo., a lawyer from the State of Maine, (who was an abolitionist) having business at the South, went on to attend to it. He arrived at Darien, despatched his business, and left the place. Soon after, a letter came, giving information of his character and coming, also a package directed to the said lawyer, which he broke open, perused its contents, and then several of them, he with the rest took a rope, pursued him some distance, but were not able to overtake him. On being asked what they intended to do with this gentleman, if they had found him? "Oh, hang him on the first tree," was the reply. I may state that this conversation took place in company of five or six persons of the first respectability in this town, who are ready to vouch for the truth of this statement. I think no one can read the above statement, and then ask why don't you go to the South? To my mind it is one of the strongest proofs of the demoralizing effects of slavery that I have ever seen. Let us look at the facts as they are. Here is a man born and brought up a friend, in the old republican town of Lynn, taught from his youth to abhor the system of slavery, as one of the greatest abominations in the whole earth, who has become so estranged from his early education, and the dictates of conscience, as to be guilty of the enormous crime of making man a brute. And this is not all; when I pursue those facts, and reflect on the conclusion, that a man who holds to the principles of freedom in Massachusetts, and dares to advocate them, cannot visit Georgia without being hunted down and murdered in open day, and that too by his brother from the same New England; my blood is chilled within me. I rejoice that the abolitionists are peace men; for this man's sake. That slaveholders know that the abolitionists are peace men, is evident from the fact of this man's telling this case here among us. If the abolitionists were as blood thirsty as their opponents, this man would stand but a slim chance for his life. As it is, he is safe in his person, but I hope his conscience is not so scared, but that it may be awakened, and enlightened, and be made sensible of the awful sin he is committing in holding his brother in slavery.

Thine with respect,
J. N. BUFFUM.

The above is a striking proof of the corrupting influence of slavery. The person alluded to above, we presume is no worse than most of the northern people who go to the South and become slaveholders, or stay North and take mortgages of slaves. We wish him no ill, and publish this instance of moral obliquity, from what we conceive to be imperative duty. His family connections are virtuous and respectable, and on terms of friendly intercourse with us. We would here add, that—

The female slave, who accompanied the above man and his wife from the South, took her liberty, &c. two days since; leave had been given to any persons to get her away, if they could, and afterwards that leave had been withdrawn. She said she had been repeatedly told by her keepers, that her liberty could not be obtained here any more than in Georgia, and when she was here, assured to the contrary, she chose her liberty.

REPORT
Of Select Committee on petitions relative to Slavery, adopted by the Ohio Annual Conference of the Methodist Protestant Church, now in session in this place.

The Committee to whom was referred certain petitions from members of our church, in different parts of the district, on the subject of Slavery, having had the same duly under consideration, ask leave to Report—

That in the opinion of your Committee, the worthy character of many of the Petitioners—the respectful language which they use—the earnest solicitude manifested in their memorials—together with the great interest and importance of the subject to all orders of society—compel us to urge to the deliberation and candid consideration of this Conference.

The Petitioners ask the Conference to adopt all measures, within the limits of their power, which they may judge best calculated to remove or diminish the evil of Slavery;—and particularly that they officially express their disapprobation of the practice—having sent a Memorial to the next General Conference, praying that body to exercise all its constitutional authority to preserve the liberty and purity of the Methodist Protestant Church. In view of these premises, your Committee would recommend the adoption of the following Resolution:

1st. Resolved, That in the judgment of this Conference, the practice of buying and selling Men, Women, and Children, or holding them in slavery, as they are held in these United States, is inconsistent with the morality of the Holy Scriptures.

2d. Resolved, That the members of the Church, and all citizens, have as good a right to enjoy and use the liberty of speech, and of the Press, on this subject, as on any other. It is wrong to abuse this liberty; but the assumption, that its use ought to be discontinued because others are opposed to it, would involve the consequence that, whenever a part of the citizens of this nation shall demand of another part to surrender the liberty of speech and of the Press, upon any subject, they are therefore bound to surrender it.

3d. Resolved, That this Conference recommend to the next General Conference, to adopt all just and proper measures to enlighten the public mind upon the subject of Slavery, and to use all their constitutional power to discourage the practice among our members, and among all other people.

4th. Resolved, That this Conference earnestly and affectionately recommend, to all our ministers and preachers, to be very cautious not to introduce into the pulpit exciting subjects, in any manner calculated to produce an unwholesome influence upon party feelings;—and also recommend to all our brethren, both ministers and members, to guard against promoting such feelings by any intemperance of spirit, word or action, upon the Slavery Question, or any other question.

All of which is respectfully submitted.

A. SHINN,
M. LYON,
J. J. AMOS,
J. M. YOUNG,
JOHN ROSS,
Springfield, Sept. 2, 1837.

COMMUNICATIONS.

Remarks

On an "Appeal to the People of the United States and Great Britain," &c., published in the *Communist Herald*.

No. 1.

I have lately seen the above-named article; and notwithstanding considerable time has elapsed since it was published, and it may have been replied to in a manner more appropriate than I am capable of, yet as the sentiments it contains are very prevalent, and operate more to the hindrance of the great cause of emancipation than almost any thing we have to contend with; I will, with the leave of the Editors, make a few remarks thereon through the medium of the *Philanthropist*.

I have lately had considerable experience of the baneful effect of colonization principles on many humane minds. I have presented a petition for the immediate abolition of slavery in the District of Columbia to many of our citizens; and I think in nine cases out of ten where the individual made any objections to signing it, it was that the colored people ought to be removed out of the country. Some, indeed many, who have examined into the matter a little, and have become satisfied that colonization in Africa as a remedy for slavery, is altogether absurd and visionary, have proposed to themselves a substitute, by colonizing them in some remote territory on this continent. And I have generally found that their objections to abolition were removed, if they could be convinced that expatriation was impracticable. I find but few, comparatively, who will not agree at once, that if the negroes must remain in this country, they ought to be emancipated. And it seems to me that if we could convince the good people of the non-slaveholding states, that the hope of terminating the system of slavery by colonization, either in Africa or elsewhere, is altogether delusive; as I am altogether sure it is; they would nearly all be abolitionists. This being the case, I conceive too much pains cannot be taken to undeceive the public on this subject. Every well-known I am not capable of doing it justice, but if I can only excite others to a careful examination of the matter, my labor will not be lost.

The author of the "Appeal" after an allusion to the authorities from which his "facts" were derived, introduces his subject by several quotations from holy writ, setting forth our duty to our Creator and to one another, and striking at the very root of that system by which one man oppresses another. His quotations are these: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" Mic. vi. 8. And "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets." Matt. vii. 12. He then makes an application, showing that nations as well as individuals, ought to be governed by the commandments of God; and declares, that "upon these premises it must be admitted that the authority of Christianity ought to govern every christian and every christian legislature; and that in the discussion of political questions, it ought to be their maxim, that whatever is morally wrong cannot be politically right." This is excellent;—what better argument do we want in favor of immediate abolition? Again he says, "such men I believe there are, and I hope not a few, who believe that the laws of the Deity extend to every department of human affairs; and that obedience to their mandate is *always* expedient." They consider that the discharge of a national duty at whatever sacrifice or expense, will prove a national blessing. They cannot imagine any higher motive for public exertion, than that of securing the approbation of Him upon whom depends all human authority, and who has declared to the world, that righteousness exalteth a nation, but that sin is a reproach to any people." Now that "there are men, and more than a few, who believe" in the sentiments here advanced, is evident from the fact, that many thousands are zealously engaged to put them in practice, by endeavoring to promote the immediate abandonment of the sin of oppression. But as the author of the "Appeal" would apply these principles to the promotion of the colonization scheme in opposition to immediate emancipation; let us inquire which of the two schemes is more in accordance with them.

He gives a very just description of the enormity and extent of the sin of slaveholding, and makes the appeal to the principles of christianity for its removal by the process of colonization in Africa. I do not propose to follow him through his lengthy detail of "facts," but simply to show that the scheme itself falls far short of a practical illustration of the principles with which he set out; and that so far as it is regarded as a remedy for slavery, it is founded in injustice; and an assumption of superiority which christian principles do not allow. Do we find any thing in the command to do unto others as we would that they should do unto us, to justify us in even proposing to the native born citizens of this country, that it is necessary for them to leave it, in order to be restored to their natural and unalienable rights? By what principle laid down in the "laws of the Deity" is it, that we assume to ourselves the right to judge for others what is best for them as respects their location on the surface of this terrestrial globe, created by a munificent and all controlling power for the abode of animated nature? But the author of the "Appeal" stoutly denies any pretensions to the exercise of control over them in this matter; "they are to be colonized with their own consent." Let us look a little at the state of things, and see how far it is proposed to give them the opportunity of judging freely for themselves. We have our feet upon their necks, and are trampling them in the dust with an almost exterminating pressure, and a determination of purpose which nearly excludes the hope of release from this state of cruel suffering; and in this condition the colonizationist says to them, "If you will consent to leave your native land, and go to the land of your fathers, we will relieve you from your present situation; at least those of you whose oppressors are willing to take their feet off your necks; but if you refuse to go, there is no hope for you but to groan out the remainder of your miserable existence with your mouths in the dust, and to consign your posterity to the like generation to the same deplorable condition. We do not expect to require your tyrannical oppressors to cease to trample you under their feet, but whenever they become weary of it, and wish to let you rise, if you will consent to interminable banishment, they will be permitted to cease their oppression; otherwise, however willing they may be, to set you upon your feet, they shall be compelled by the strong arm of the law to keep you under the foot of despotism. You never can enjoy the rights and privileges of men among us, and therefore, out of mere humanity, we propose to you these conditions:—now take your choice, hopeless oppression, or banishment to a land of strangers, where the pestilence of the famine may consume you; and thus relieve you from the sufferings of this world; but if you escape these, you may enjoy the high gratification of being equal, or perhaps superior, to the savages around you."

To those who are in a state of partial freedom, who are already on their feet, yet bowed almost to the earth by an insupportable load of prejudice, because they are so wicked as to have "a skin not colored like our own;" the language of the colonizationist, when stripped of all disguise, is something like this: "You cannot rise to a state of equality here, you can never be permitted to enjoy all the privileges of freemen, lest in time some of you might be elevated to office, and our prejudices would never submit to such a monstrous outrage upon the honor of a white skin;—and above all we are dreadfully afraid that if you continue in this country and become in any degree respectable, some of our sons or daughters will be mean enough to marry you;—we regard you as the most dangerous and vicious part of the community; idle, insolent, and dishonest;—having a tendency to make the slaves discontented with their situation, and more likely to rise in servile insurrection;—and therefore for our own security, in various respects, and particularly that masters may hold their slaves with more safety and that we may be found fulfilling the Divine law of doing unto others whatever we would that they should do unto us, we propose, for your benefit, to send you to your 'fatherland' with your true consent. You see—you feel, that you are borne down by an oppressive load of prejudice, of indignity and abuse; and that there is no hope, of relief but in expatriation. Will you go? There is still a further, and perhaps a stronger recommendation of our plan, in the prospect of spreading the gospel among the heathen in your 'fatherland.' You are so degraded and ignorant, and wicked, that you are dangerous in a country of civilization and christianity; and therefore we propose to send you as missionaries, to civilize and christianize Africa. Will you go? We will continually treat you as aliens here,—it shall continually be in the power of white men to defraud you; and you shall have no redress at law;—we will take the most effectual measures to perpetuate your ignorance and degradation, by preventing the education of your children;—in short you need not expect your situation to be bettered while you remain here. Will you go? We will use no compulsion, you are to make your own choice, but depend upon it, all of you, both freemen and slaves, while you stay among white men—among us christians, we will do unto you, as we would [not] that you should do unto us, by making your lives better in hard bondage, or by denying you the inherent and inalienable rights of all men. Will you go?"

I do not charge the writer of the "Appeal" a design to support the principles here set forth;—I charitably hope that he had only examined the fair outside of this delusive scheme, when he wrote the "Appeal," and that before this time he has taken a peep behind the curtain. However that may be, I honestly think I have given no more than a fair picture of the principles of colonization as it stands upon its present foundation.

Before we multiply objections to the practicability of preserving unintermittedly, a state of peace, or to the entirely abstaining from defensive violence in the redress of grievances, or consume time in replying to such objections; it will be well to take a retrospect of the whole ground upon which the principle is and only can be effectually sustained. For a conscientious christian has but one point to ascertain, but one question to ask, and that is,—what is his Lord's will under the circumstances in which he is provisionally placed? If he can ascertain this, he will, like the Apostle Paul, no longer "confess with flesh and blood." He will not evade the dangers and obstructions which beset his course, as pleas for a non-compliance with duty; like the slothful one, who saith "there is a Lion in the way," &c.; or those hearers of the word, who when tribulation or persecution arises, become offended and decline; or those, in whom a regard to the pleasures, honors and acquisitions of the world, renders the profession of allegiance to Christ nugatory;—but cordially, sincerely, faithfully, he will consider himself as no longer his own, and that no longer ought he to live to himself; he has been bought with a price too precious—too absorbing in its influence to admit of a rival.

There are two primary springs of action developed in the human character—*self-love* and *benevolence*. The former takes its rise in the principle of *self-preservation*, and is justly said to be the *first law of nature*; the latter is the basis of christian principle, and commences with *self-denial*, and may therefore be said to be the *first law of Christianity*.

To the abuse of the first, of selfishness, its undue and unrestrained indulgence, all moral evil may be traced, while to reform and to restore from its depraved condition, and vitiated, criminal, guilty and destructive propensities and habits, is the object of the gospel revelation. Under this new dispensation of God's mercy, for the recovery of a "World lying in wickedness,"—this reign of his Messiah—the Kingdom of Heaven—every purpose, every impulse of its subjects, was to be founded on the principle of *perfect good* will towards the objects of them: whatever tended to diminish this feeling of pure benevolence in their hearts or affections, was to be sedulously suppressed, subdued or excluded. New predominate motives were therefore to replace the former ones. Faith in the unseen, spiritual, future and eternal good, was to replace the acquisition of sensible and temporal good. The fear of God, supreme reverence of and love to him—to replace the fear of man and a regard to human approbation and applause. Forbearance and self-denial and forgiveness of injuries—to replace retribution, retaliation and the defence of carnal weapons. Their hopes of personal safety and supply, while in the performance of duty, were to be found in a reliance on the protection and providence of God, and in the fulfillment of his promises. And in a peculiar manner the principle of love was to be called into action, by their affectionate gratitude for Him who died for them. This was the animating impulse of their zeal, the endearing bond of their adherence and their all-prevailing motive to a new obedience. Jesus Christ enjoins this, "If ye love me keep my commandments;" and anon we hear them faithfully responding, "The love of Christ constrains us."

These new motives to duty then, are based upon a new principle of *allegiance* and an overruling sense of *indispensable obligation*; they are the response of love. The paternal kindness and love of God, as exhibited in the gift of his son for the salvation of men; and the dying love of that Son in accomplishing his gracious and merciful design. The character of God is thus revealed as that of pure benignity, perfect benevolence. "God is love," and whatever of penal retribution or eradication of vicious propensities, deeds and habits, he has claimed to be the dispenser of himself. "Vengeance is mine, I will repay," and on this account christians are forbidden to take this measure into their own hands;—and Christ, in his character of *Saviour of men*—in his imitable example, invited to follow him, in meekness and lowliness of heart, and rebuke vindictiveness in his disciples. The principles, therefore, by which christians are bound to regulate and govern their feelings and conduct,

are developed in the New Testament, and exemplified in the life, sufferings and death of Jesus Christ—*love* to God, to the Saviour, to men—the true regulating principle, by which faith, if genuine, must ever operate—the reciprocity of love, of human sympathy.

Inspired by this lofty feeling, the perfect christian can be neither servile nor oppressive, neither suspicious of evil, nor revengeful of wrong, nor proud of honor. He loves his country, but he cannot narrow his mind to love his country alone. He loves the world. He loves the universe. He feels himself a man, and wherever man exists, wherever the image of God is, or the aspect of intellect, or heart, wherever the understanding which God infused, or the seal of his own eternity is disclosed, he meets a brother: veneration is mingled with love, the Creator is adored, his work embraced, violence seems a desecration of what is sacred, a disruption of relations which should not be dissolved, a transgression of the laws of universal brotherhood.

It may well then be asked, can the spirit of vindictive hostility, of retaliation, of defensive violence, of War, in any shape, form, any part of such a character? Must it not rather tend to arise from the heart those lineaments which are its peculiar attributes and glory? If then, it is clearly a christian's duty to abstain from violence in any and every form; and if it is, not only a dereliction of christian principles, but a deterioration of the christian character, whether in the private or public, or any social or public relation—if the impulses and motives which spring from a pure benevolence in conformity with the character of our heavenly Father, and of his Son our Saviour, in their genuine operations, are productive of dispositions and conduct altogether different from any that can result from a selfishly calculating policy—It then becomes important to examine the pleas which have from time to time been urged, to justify a resort to force, either in the way of *retaliation*, *reparation* or *defence*.

The first which I shall now notice, is a declaration of the christian's great Master and Lord, which has been alleged as affording countenance and authority not only for resistance to oppression by hostile weapons; but for christians "to assume dictation in secular concerns." It has been contended, that "when Jesus Christ, before the Roman governor, declared, that his 'Kingdom was not of this world,' &c., he meant it should be inferred, that as he did not derive his power and authority from men, but from God, he therefore claimed the right for himself and his followers to interfere in and control all matters of civil polity."

But a little closer examination will show that such an inference by no means follows, but one, it is presumed, widely different from it. Our Lord, in bearing witness before the Roman governor that his "Kingdom was not of this world," plainly states what would have been the consequence if the reverse had been the case. Let his words speak for themselves. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; "but now," i. e. acting as I do and as they do, under my authority, it is clearly obvious that "my kingdom is not from hence." Here, the leading maxim of the world, viz. *resistance to oppression and insult*, is directly opposed to that patient *endurance* which he was then exhibiting.

What places this subject in a still more striking light, is the conduct of our Lord in directing his disciples to take up arms previous to his apprehension. It evidently was not with the intention of making *successful resistance*, as the small force with which he expressed himself satisfied shows. For what other purpose, does it appear so likely, as to exhibit more strikingly and decisively that it was *purely voluntary* in him that he "resisted not evil;" that he was not taken by surprise, without being prepared with the means of resistance: this the narrative of the transaction clearly indicates; for if resistance had been contemplated by our Lord, would he have expressed himself satisfied with two swords, when more might easily have been procured: and is not his reply to Peter upon his using the deadly weapons, to the same purpose, "put up thy sword into its sheath, for all they who take the sword shall perish with the sword; thinkest thou that I cannot now pray to my Father and he shall presently give me more than legions of angels, &c. Also his tender pity towards the High Priest's servant, who felt the piercing infliction; "Suffer ye thus far, and he touched his ear and healed him"—confirms the conclusion, that he had no intention of making resistance.

And is not the conduct of our Lord throughout this extraordinary crisis held up by his Apostles for the imitation of his followers? Are they not exhorted to act in like manner under the encouraging assurance that they are partakers of Christ's sufferings, they shall be also of his glory and reward. Is there any other way in which his salvation is promised? Are we not told that all that will live godly in Christ Jesus must suffer persecution? Are we not exhorted to consider him who endured such contradiction of sinners against himself, lest we be wearied and faint in our minds, and to "look to Jesus, who for the joy that was set before him endured the cross, despising its shame," &c.; and is not the promise by himself held out—"who him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."

Shall we then draw this conclusion, that "all this may do very well for individuals in private life, whose persons and property are protected by the laws of their country; but not otherwise, much less would it be practicable among contending nations." Surely such a reflection requires no labored reply. A remedy appointed by infinite wisdom to take away the sin of the world, which would not reach the extent of the evil, nor admit of a corresponding application, would fall very far short of the description given it by the inspired writers, and which needs not my pen to bring it under review. Is it asked, what is to protect from violence, oppression, lawless force, &c. It may be rejoined, where would be the existence of violence, oppression, lawless force, &c., if the spirit of Christianity prevailed; and in proportion to its prevalence, will it not extinguish those dire passions among men which give them birth? Is it further asked, what is to protect us and to preserve our rights in the present state of society? I reply, if the prevalence of the Spirit, and the adoption of the injunctions of Jesus Christ, be the only radical cure for the evils which afflict mankind, then our only effectual remedy lies in their practical diffusion; and should we not therefore direct all our efforts towards realizing its accomplishment, so ardently to be desired? If in the exercise of this spirit, we are called upon to submit to privation and suffering, then are we in circumstances similar to those in which our great Lord and Master and his first followers were placed; and while the same principles and hopes animate us, as did that faithful band, we have the same promise to cheer us, the same prospects as before us, and the same rewards as well as theirs.

But we have the happiness to live in more favored circumstances. Providence has shielded us on every side, and if our perceptions are clear, and our hearts susceptible, we shall profit by this season of calm undisturbed

domal feeling, to render permanent what otherwise will be but transient, the unbroken peace of society,—by disseminating "the truth as it is in Jesus," and exhibiting it in our conduct: so that we may be among the happy epoch so gloriously predicted by the prophets, when men "shall beat their swords into plough-shares, and their spears into pruning-hooks, when nation shall not rise against nation, neither shall they learn war any more."

As to defensive war, it is altogether a vague and indeterminate term; each nation claims to justify itself under this specious pretence, and retorts upon its opponent the charge of "unjust aggression," or "violated rights," &c. Thus formerly America with Great Britain, and Great Britain with America. Thus all the powers of Europe were armed against France, and France against all the powers of Europe.

Cincinnati, July 1837. J. M. T. S.

* Sermons on War, by Rev. Tho. T. Stone.

Agreeable as might be the discussion of peace principles to the Editor, he will feel himself bound hereafter in view of the diversity of opinion among abolitionists on all other subjects than that of slavery and its abolition, to decline publishing communications on any of these subjects. —Ed. Phil.

Letter from Rev. J. M. T. S. to the Editor, Sept. 6, 1837.

Dear Sir:—I have been somewhat interrupted in my labors in the cause of the oppressed by a diseased state of the lungs. In consequence of a cold, I was seized with a hoarseness and cough, and not aware of the result, I performed my usual amount of speaking for near a month. I am not now fully restored but am convalescent and able to use my lungs moderately. My labors among the principal churches in this and the adjacent counties were continued till about the middle of July when I recommenced my labors in Wayne co. with a view of first visiting the Societies already formed. On the 24th July a county meeting was held at Wooster (of which you have probably seen a notice of the proceedings) well attended, considering the busy season, several addresses were made and a good degree of animation prevailed. We are evidently gaining ground in that county, but our progress is not rapid. Many are unwilling to hear and have seldom opportunities of reading. About a month ago we received a small supply of books from New York. A portion of them are now offered for sale in this place, and since I have been able to travel, I have been scattering them abroad with good success.

Our Anniversary of the Western Reserve Anti-Slavery Society, held at Hudson, on the evening after commencement was well adapted to do good. We had a grant of the Colby Chapel in which to hold the meeting, but the citizens requested that it might be held in the village church. The addresses were deeply interesting and made a good impression. They were all delivered by Clergymen recently arrived in the county. Thus we wish every stranger to make his debut amongst us, and it is worthy of remark that we meet with no clergyman who is unwilling to do so. One step further we wish them all to take, that is, to apply the numerous and explicit denunciations of scripture to the sin of oppression and man-stealing as practiced in the South and in the North. This is surely implied in Ministerial faithfulness, and if it were done universally even in the North, slavery would cease to exist. Let the light of divine truth beam upon this den of abominations and all its guilty inmates will either reform or retire from the gaze of a frowning community. I go immediately to Wayne co.

Yours in the cause of suffering humanity, J. MONTIETH.

Restitution.

Drewsburg, Ia. Aug. 28th, 1837.

Messrs. Editors:—The following items are at your disposal, in pursuance of resolutions passed at the March number of the National Preacher, 1832:—there is a sermon from the pen of the Rev. Shepard H. Hollock, of Norfolk Va. on the duty of *Restitution*—founded upon Lk. 19.—Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. The whole discourse is lucid and pungent, and discloses an apparent sincerity and deep earnestness on the part of the author. I will cite a few passages as a specimen of the argument and spirit of the discourse.

"Nothing is more obvious than the antipathy felt by a certain class of professed christians against the preaching of morality, as if it infringed upon the great doctrine of justification by faith. If it be a cold, pagan, heartless, philosophic morality, detached from religion, and independent of its influence, let it be rejected—let it not be brought into the pulpit. Such a philosophy of morals presents erroneous views of the character of God, and the condition of man; appeals not to the revealed will of the Creator as the standard of right and wrong; and enforces the obligations of virtue rather from the consideration of feeling, honor, and interest, than from those higher, nobler, purer motives which Jehovah addresses to us in his word."

"The duty enforced by the example of Zaccheus that of *Restitution*, or the act by which we restore to our neighbour, that of which we have unjustly deprived him. 'The duty is founded on the very nature of justice; for justice consists in rendering to every one what belongs to him. If we had no Scriptures to instruct us in the will of God on this point, still natural reason would sufficiently teach us that it is our duty to restore all that we have fraudulently acquired, or unjustly retained.' Of all the human virtues, justice is of the first importance. This is the cement of Society—the spirit which connects all its members—which inspires its various relations, and maintains the order and subordination of every part. 'Without it society would become a den of thieves.'"

"Among many nations unvisited by Divine Revelation, the duty of restitution has been often enjoined, and declared by the laws necessary for the well being of society. (Reference is made to the laws and customs of the Egyptians, Greeks and Romans).—When a Turk is on his death-bed, it is usual for his relations to approach his bed with all the papers that refer to his property, and presenting them, one by one, to inquire whether his conscience accuses him of any injustice in the acquisition of his wealth;—and if he is found guilty, he is required to restore it. These suggestions of nature are abundantly confirmed by the Holy Scriptures.—See 22d chap. of Exod, 24th of Lev. and 23d of Num.—It is a duty which we are bound to perform, and which we are bound to restore to him to whom it belongs. If we have committed when we refuse to repair it. Do we not, on the contrary, cover with the mask of religious approval, and thus make it more difficult to be seen, and more difficult to be removed, when we are in actual rebellion against the orders of God? But

whoever retains the property of another sins doubly, both against the law which commands him to restore it, and against that which forbids him to keep it. Tell me, can we be in a state of salvation, when we have no love to God, and no love to our neighbour? But the man who refuses to make restitution loves not God; for he despises his laws. nor does he love his neighbour; for he voluntarily persists in wronging him.

"We must examine with care, whether we have ever wronged our neighbour, and in how many ways we have done it—we can not too carefully examine ourselves on this subject, nor be too guarded against the thousand situations which men form to satisfy their consciences."

"Restitution should be prompt, many persons know that they have the property of another, and content themselves with a vague intention of restitution, and by this means, lull their consciences to repose.—I will at some future time make restitution.—But when?"

"Restitution should be prompt, many persons know that they have the property of another, and content themselves with a vague intention of restitution, and by this means, lull their consciences to repose.—I will at some future time make restitution.—But when?"

"There is no alternative, then, but *Restitution or Perdition*."

Such a production as this, emanating from the midst of a slave-holding community, is really a curiosity. The Author makes the law of restitution to apply to "gold, silver, houses and lands," and so urgent is the command that there can be no alternative between Restitution and Perdition. Strange that our Author did not think to include in his catalogue of stolen articles a number of other valuable commodities such as liberty and the pursuit of happiness! Were there none of his hearers that were guilty of plundering their neighbours of these inestimable possessions! Would that this discourse could be held up before the mind of every slaveholder in the land. If he has a trace of conscience, he would think that it must rouse the latent spark to a flame. But I must leave your readers to make their own reflections upon the subject.

P. S. Standing pledged, now and forever to the cause of Abolition, I intend to avail myself of every opportunity to seek out and communicate interesting matter for the "Philanthropist."

So do, and you shall have our thanks.—Ed. Phil.

—From Methodist Preachers.

Messrs. Editors:—During the past year I have been endeavoring to preach for the Protestant Methodist and others, on Washington Circuit, Ohio District. I had heard of Abolition and supposed myself in favor of it, before I came on to the Circuit.

On passing round I found it every where talked of, and generally spoken against, though most of our Church members seemed quite friendly to the system; and they especially manifested much sympathy for the Abolitionists amongst the Episcopal Methodist who were encountering much opposition from their brethren.

Feeling highly pleased on finding as I supposed, that we were an Anti-Slavery Church, I embraced the first opportunity of signing the Constitution of the Fayette County Anti-Slavery Society. Judge my surprise, when on presenting it to my Brethren I generally found their Bells much greater than their Abolition.

Many of them it is true had no lack of the latter when it brought them and the "old side" in contact; but as to any other action they might as well have belonged to the M'Duffie school as to have been Abolitionists.

Some used the fallacious argument, that they could do more good to the cause secretly than publicly. Some were for putting it off till a more convenient season (which season will probably be when it becomes popular and we shall have no need of them.)

One Preaching brother informed me if I did not desist "expostulating on the subject of Abolition," I should ruin my "ministerial and moral character."

However I ventured to introduce the Slavery question into our third Quarterly Meeting Conference where it was frowned out of countenance.

But "truth is mighty and must prevail." At our fourth Quarterly Meeting held Aug. 12th near the centre of the circuit it again came up, and after much discussion the following resolution was adopted by a vote of 12 to 7.

Resolved, By this Conference, that we feel it our indispensable duty to bear our testimony against the sin of Slavery.

Our aged and worthy President opposed its adoption on the ground that it was not made by the Discipline, Conference business. Perhaps I ought here to observe that on the following Sabbath he preached a thorough Anti-Slavery sermon from James 1. 13.

One brother predicted the passage of this resolution would produce the downfall of Radicalism on this circuit. One member, and he is a Minister too, seemed to apprehend much evil might result from an association of men pronouncing any thing a sin, not generally so considered by the community amongst whom they reside. But we had not so learned the Gospel. Other resolutions on the subject would have been offered, but the discussion of the one adopted consumed all the time allotted to the sitting of the Conference. Lord hasten the time when none of thy professed Disciples shall shrink from testifying against all sin, however popular or deeply rooted in the minds of the community.

Be pleased to consider me your Brother in behalf of the oppressed. ZIBA BROWN.

Bloomington, Aug. 17th, 1837.

"Take Men as they are."

The eloquent Saviour, of a former generation has shown, in a beautiful and forcible manner, the pernicious influence of false maxims upon the conduct of men; and a little insight into human character, and hasty glance at the movements of society will be sufficient to satisfy any one of the truth of his remarks.

Take men as they are—says the sharper, as he deliberately lays and steadily pursues his plans of deception and falsehood for the acquisition of wealth. Where all are striving to accomplish their own selfish purposes by concealments, evasion or deception, he is the best fellow who can drive the best bargain.

Take men as they are—cries the ambitious demagogue. Men are venal. If they cannot reach the highest stations they will aim at the lower;—and so, are ready to pledge or sell their support to candidates of greater pretensions, provided they can secure the influence of the latter to promote their own elevation. Men are ignorant also, and therefore, all possible advantage must be taken of their credulity.—The various passions of men too, are an inexhaustible fund to be employed as occasion may require.—Such characters do, indeed, take men as they are; but they leave them too, as bad as they were and generally worse!

From the Colored American.
THE SINGING OF THE ISLAND-SHAW.

Oh, holy Father! just and true,
 Are all thy words, and words, and ways,
 And unto thee alone are due.
 Thanksgiving and eternal praise
 As children of thy gracious care,
 We bring the words of praise and prayer,
 Father and God, we come to thee,
 For thou hast heard, O God of right,
 The singing of the Island-shaw.

And stretched for him the arm of might,
 Nor shortened that it could not save,
 The laborer sits beneath his vine,
 The shackled soul and hand are free,
 Praise! for the work is thine—
 And O, we feel thy presence here!

Thy awful arm in judgment bare!
 Thine eye hath seen the bondman's tear,
 Thine ear hath heard the bondman's prayer,
 Praise! for the work is thine—
 The fountains of the wise are nought,
 What hath our God in mercy?

Speed on thy work, Lord God of Hosts!
 And when the bondman's chain is riven,
 And swells from all our guilty coasts,
 The anthem of the free to heaven,
 Oh, not to those, whom thou hast led,
 As with thy cloud and fire before,
 But unto **THEE**, in fear and dread,
 Be praise and glory evermore!

MISCELLANEOUS.

John Quincy Adams' Oration.

The oration delivered at Newburyport on the fourth of July last, by the venerable Ex-President of the United States, has been published by Charles Whipple, in a pamphlet of sixty-eight pages. In point of literary finish, it falls below some of his efforts; but as a discussion of great principles, and an enunciation of profound and startling truths, it will bear honorable comparison with the greatest triumphs of his genius. The general subject is an inquiry into the principles involved in the continued celebration of the day by the American people. The event was but one in a series. The Declaration issued was but an occasional state paper. The causes of our separation from the parent country do not need to be commemorated, for they have long ceased to exist. The separated originated in a conflict between the right of sovereignty and the right of property. But to us, in this age, the day is rather a breathing spell, to contemplate the glories of a generation past away, to offer thanks to the Giver of all good, and to inquire what are the duties now devolving on us!

The Declaration of Independence bound and pledged the whole American people, for ever, to the principles therein promulgated; first, that we are an **United people**; secondly, that **this people** are the legitimate source of power, and have a right to institute and to alter the government; thirdly, that, as a people, they acknowledged the obligations and claimed the rights which belonged to them by the laws of God.—*Emancipator.*

In setting forth the justifying causes of their separation from Great Britain, your fathers opened the fountains of the great deep. For the first time since the creation of the world, the act, which constituted a great people, laid the foundation of their government upon the unalienable and eternal principles of human rights. They were comprised in a few short sentences, and were delivered with the unqualified confidence of self-evident truths.

"We hold," says the Declaration, "these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

the treasury of Great Britain, that will be the final settlement of every member of this community, who calculates, with the primary members of state sovereignty and nullification, the value of the Union.

Our government is a complicated machine. We hold, for an inviolable first principle, that the people are the source of all lawful authority upon earth. But we have one people to be governed by a legislative representation of fifteen millions of souls, and twenty-six peoples, of numbers varying from less than one hundred thousand to more than two millions, governed for their internal policy by legislative and executive magistrates of their own choice, and by laws of their own enacting; and all forming in the aggregate the one people, as which they are known to the other nations of the civilized world. We have twenty-six states, with governments administered by these separate legislatures and executive chiefs, and represented by equal numbers in the general Senate of the nation. This organization is an anomaly in the history of the world. It is that which distinguished us from all other nations, ancient and modern; and from all the confederacies which have figured in any age upon the face of the globe. The seeds of this complicated machine, were all sown in this Declaration of Independence; and their fruit can never be eradicated but by the dissolution of the Union. The calculation, in the place of this sublime invention, a mere cluster of separate confederated states, do but sow the wind to reap the whirlwind. One lamentable evidence of deep delinquency from the spirit of the Declaration of Independence, is the compromise, which has been occasionally given, in various parts of the Union, to this doctrine; but it is consolatory to know that, whenever it has been distinctly disclosed to the people, it has been rejected by them with pointed repudiation. It has, indeed, presented itself in its most malignant form in that portion of the Union, the civil institutions of which are most affected with the gangrene of slavery. The inconsistency of the institution of domestic slavery with the principles of the Declaration of Independence, was seen and lamented by all the southern patriots of the Revolution; by no one with deeper and more unalterable conviction, than by the author of the Declaration himself. No charge of insincerity or hypocrisy can be fairly laid to their charge. Never from their lips was heard one syllable of attempt to justify the institution of slavery. They universally considered it as a reproach fastened upon them by the unnatural step-mother country, and they saw that before the principles of the Declaration of Independence, slavery, in common with every other mode of oppression, was destined sooner or later to be banished from the earth. Such was the undoubted conviction of Jefferson in his dying day. In the Memoir of his Life, written at the age of seventy-seven, he gave to his countrymen the solemn and emphatic warning: that the day was not distant when they must hear and adopt the general emancipation of their people. "Nothing is more certainly written, said he, 'in the book of fate, than that these people are to be free.' My countrymen! it is written in a better volume than the book of fate: it is written in the laws of nature and of nature's God."

"We are now told, indeed, by the learned doctors of the nullification school, that color operates as a forfeiture of the rights of human nature; that a dark skin turns a man into a chattel; that crispy hair transforms a human being into a four-footed beast. The master-priest informs you that slavery is consecrated and sanctified by the holy scriptures of the Old and New Testament; that Ham was the father of Canaan, and that all his posterity were doomed by his own father to be hewers of wood and drawers of water. Americans of African descent are the children of Ham, with the curse of Noah still fastened upon them; and the native Americans of European descent are children of Japheth, pure Anglo-Saxon blood, born to command, and to plow the sweat of another's brow. The master-philosopher teaches you that slavery is no curse, but a blessing! Providence—Providence! has so ordered it that this country should be inhabited by two races of men, one born to stripes upon his back, and the other to bear the record of stripes upon his back, one to earn through a toilsome life the other's bread, and to feed him on a bed of roses; that slavery is the guardian and promoter of wisdom and virtue; that the slave, by laboring for another's enjoyment, learns disinterestedness, and humility, and to melt with tenderness and affection for his master; that the master, nurtured, clothed, and sheltered by another's toil, learns to be generous and grateful to the slave, and sometimes to feel for him as a father for his child; that, released from the necessity of supplying his own wants, he acquires opportunity of leisure to improve his mind, to purify his heart, to cultivate his taste; that he has time on his hands to plunge into the depths of philosophy, and to soar to the clear empyrean of seraphic morality. The master-statesman,—ay, the statesman in the land of the Declaration of Independence,—in the halls of national legislation, with the muse of history recording his words as they drop from his lips,—with the colossal figure of American liberty leaning on a column entwined with the emblem of eternity, over his head,—with the forms of Washington and Lafayette, speaking to him from the canvases,—turns to the image of the father of his country, and forgetting that the last act of his life was to emancipate his slaves, to bolster the cause of slavery says:—*That man was a slaveholder.*

"My countrymen! these are the tenets of the modern nullification school. Can you wonder that they shrink from the light of free discussion? That they shulk from the grasp of freedom and of truth? Is there among you one who hears me, solicited about all things for the preservation of the Union so truly dear to us,—of that Union, proclaimed in the Declaration of Independence,—of that Union, never to be divided by any act or treaty, and who dreads that the discussion of the merits of slavery will endanger the continuance of the Union? Let him discard his terrors, and be assured that they are no other than the phantom fears of nullification; that while doctrines like these are taught in her schools of philosophy, preached in her pulpits, and avowed in her legislative councils, the free and unrestrained discussion of the rights and wrongs of slavery, far from endangering the union of these States, is the only condition upon which that union can be preserved and perpetuated. What! are you to be told with one breath, that the transcendent glory of this day consists in the proclamation that all lawful government is founded on the unalienable rights of man, and with the next breath that you must not whisper this truth to the winds, lest they should stain the atmosphere with freedom and kindle the flame of insurrection? Are you to bless the earth beneath your feet, because she spurns the footstep of a slave, and then to choke the utterance of your voice, lest the sound of liberty should be re-echoed from the palm-tree groves, mingled with the discordant notes of disunion? No! no! Freedom of speech is the only safety valve, which under the high pressure of slavery, can preserve your political boiler from a fearful and fatal explosion. Let it be admitted that slavery is an institution of internal police, exclusively subject to the separate jurisdiction of the States where it is cherished as a blessing, or tolerated as an evil as yet irremediable. But let that slavery which intrenches itself within the walls of heaven impregnable fortress, not sally forth to conquest over the domain of freedom. Intrude not beyond the hallowed domain of oppression; but if you have by solemn compact doomed your ears to hear the distant clanking of the chain, let not the fetters of the slave be forged afresh upon your own feet. Quench not the spirit of freedom. Let it go forth, not in the panoply of fleshly wisdom, but with the promise of peace, and the voice of persuasion, clad in the whole armor of truth,—conquering and to conquer."

Jefferson's Writings, vol. i, p. 40.
James McCune Smith, Esq., M. D.
 This is the University style of a young American, who has just returned from completing his collegiate, and professional studies at the University of Glasgow, in Scotland. Born in this city, and giving early indications of genius, he found friends, who determined to give him the advantages of education. In due time, he became a member of the Episcopal College school, where, despite his humble birth, he soon acquired not only distinction as a scholar, but the respect and confidence of his fellow students, in a remarkable degree. The following Liberator, in the year 1831.

"Prejudice is beginning to lose its malignity. I had the pleasure of spending an evening in New-York, a short time since, at the house of the Rev. Peter Williams, in company with two colored students, who gave promise of extraordinary genius and talent. They attended one of the high schools in the city, which is composed of the sons of the most wealthy citizens, and are treated with

the utmost respect. The scholars belonging to this school, have formed themselves into a debating society, and, honorable to relate, these two colored young men—the one a president, and the other a secretary. Out of four prizes which 'recently' offered in the school, for the best Greek, Latin, and English essays, they triumphantly carried off three."

After completing his preparatory studies, young Smith, who was one of these youths, essayed in vain to find a college congenial to his religious sentiments, (being a conscientious communicant of the Episcopal church) where he could enjoy the privileges of other citizens. He was therefore sent to Glasgow, his companion being so fortunate as to have no African blood in his veins, but that even an Atlantic tinge of the skin, disqualified him for the select society of the N. Y. C. theological seminary. Mr. Smith, during his residence of five years at the celebrated seat of learning in Glasgow, has by his assiduity, success, and correct deportment, gained the high esteem of the wise and good. He has also borne the palm of merit in his literary and professional studies. When he had finished the course of education which he had prescribed for himself, and was about to return to his native city, the captain of an American ship, rudely refused him a passage, on the ground that an American would not put up with the indignity of associating with a nigger. This insult aroused the sympathies of that polished city, and they gave him the compliment of a public dinner in consequence. He afterwards obtained his passage in another American vessel, without objection. He has now returned, we believe, with a self-sacrificing and flattering prospect abroad, for the purpose of assisting himself and his fortunes with his oppressed and injured countrymen. It remains to be seen, whether American caste is as rigid among the votaries of science as it is in the church; or whether the professors of the healing art will have the magnanimity to recognize Dr. Smith's ample testimonials as valid above the disability of the skin, so as to take him kindly by the hand, and they would another man, and give him an equal chance to rise by his merit.—*Emancipator.*

How a Missionary Feels.

Extract of a letter from one of the missionaries among the South-Western Indians, dated July, 1837, to a friend in New York.

"I can hardly bid you God speed in your attempts to diffuse light on the dark and stormy subject of slavery. My mind has been enlightened by means of the publications of the American Anti-Slavery Society. So that I must confess myself a convert to your principles, with my whole family, at least in a great measure. . . . I find, my dear brethren, that I cannot remain long within the atmosphere of slavery. My feelings are becoming too strong, my abhorrence of the sin and my dread of the evils of slavery are too great for me to be passive, and continue to expose my family as they are now exposed. I cannot open my mouth here in favor of abolition, or against slavery, without exposing myself to be arraigned as a dangerous person, who should forthwith be sent out of the nation, never to return. For this reason, and some others, I have concluded to leave the missionary service among the Indians, where I have spent the prime of my life."

Here, we see, first, one of the reasons why God has allowed the Indians to be thus harassed. They are slaveholders; and having disregarded the rights of others, God has caused them to lose their own; thus giving them to drink of the cup which they mingled for their darker brethren. A warning to the white nation, of the changeless principles on which God governs the world.

We see, in the second place, a testimony that American Christians, even those who stand so high in religion as to become missionaries, need to be converted, in order to the A. S. Society are adapted to this result.

And thirdly, we see, that our Christian missions and other enterprises for the diffusion of the gospel are coming to an end, until the church will purify herself from the sin of slavery. Had the first missionaries borne their testimony against the sin of slaveholding, as they did against adultery, drunkenness, and the like, they would have gained more influence, and would doubtless, ere this, have purged the tribes from that sin. But having taken slavery as one of the pillars of their temple, it will probably become necessary to take down the whole fabric, and begin the work anew, of establishing Christian institutions that are free from this rottenness. The same remark may be applicable to the whole body of slaveholding churches.—*Id.*

How Slaves are "Taken Care Of."

It has been repeatedly asserted on very high authority, that the slaves in the South were better provided for than better off than many of the females in our factories, and the laborers in our shops, and on our farms—those "white slaves of the North," as they have been scornfully designated. The following extract may give to "white slaves" some idea of the luxurious life, and delicate accommodation provided for our "brethren in bonds," by their generous masters. It is from a dissertation by a Kentucky physician, in the Western Medical Reformer, on a disease to which the slaves are peculiarly subject, called *Cachexia Africana*, or *Negro Consumption*. The writer says:—"This form of disease deserves more attention from the medical profession than it has hitherto elicited. It is one of great and growing interest to the planters of the South and West, as well as to the individual sufferers. The increasing frequency of its occurrence, and its not unfrequently destroying whole families of negroes, render it a subject of moment."

Among the causes may be named the mode and manner in which the negroes live, as they are the only race of people as yet known, that are subject to this malady. They are crowded together in a small hut, sometimes having an imperfect, and sometimes no floor—and seldom raised from the ground, ill ventilated, and surrounded with filth; and the inmates not being possessed of that principle which affords the human family one of their great sources of health and comfort, are continually surrounded with a peculiar stench which every one knows, who has lived near to them, and which is not only calculated to awaken latent principles of disease, but to engender those forms of disease, which are produced by miasmatic influence. Their diet and clothing, are also causes which might be enumerated as exciting agents. They live on a coarse, crude and unwholesome diet, and are imperfectly clothed, both summer and winter; sleeping upon filthy, and frequently damp beds.—*Zion's Watchman.*

Counting Ohio.

A writer in the Cincinnati Gazette has nominated the Hon. John C. Calhoun for the Vice Presidency, in connection with General Harrison for President, as a bon-bon to the South. The Washington Reformer reciprocates the conge as follows:

"It is not amongst the least causes of gratulation that this proposition comes from Ohio, a State destined to play an important part in the politics of this country. Her commanding attitude, and her numerical power, give to her a commanding voice, and we should rejoice to see her on the side of her weaker sisters of the South. Why should she, or Indiana, or Illinois, be led away by the folly and fanaticism of the abolitionists? They are branches from the southern stock; and the noble rivers which bear their produce to southern markets, are so many additional bonds which should link them to the South. If Texas be admitted, what a rich market for the produce of their agricultural and mechanical labor! If disunion, the necessary effect of the abolition doctrines and principles, how fatal must be the effect on their prosperity! These considerations, passing by all the feelings of patriotism and justice, deserve their most serious attention. Occupying the situation, and wielding the influence they do, they ought to rebuke and drive back to its den the dark and dangerous spirit of abolition. Will they do this? We sincerely trust they will, and by so doing, show that they are above the narrow prejudices of ignorance and reckless bigotry of fanaticism. Such a course of conduct would entitle them, indeed, to be called protectors of the South, the preservers of the Union."

The humble suppliant phrase, "her weaker sisters of the South," stands in strong contrast with the bullying tone which filled the pro-slavery paper two years ago. Mark the sign. "Ere long the slave will be still more oppressed." We will gladly abolish slavery, if the United States will pay us the market price for our slaves."

From the N. Y. Human Rights, June 1837.
Scenes in a Southern College.

It is well known that southern students in college are more turbulent and less patient of wholesome authority than northern. Southern students usually take a conspicuous part in the riots and rebellions which sometimes occur in northern colleges. "The child looks on," says Jefferson, "and catches the lineaments of wrath;" and hence, doubtless, it is the discipline of the slave plantation which wars against the discipline of northern colleges, and almost annihilates that of southern. A most striking illustration of this is furnished in the University of Alabama, which was richly endowed, and placed under a northern president. The students seem to have been more off victorious over the efforts of the faculty to govern them. In an address of these students to the public, in vindication of themselves, the following passage occurs, none of the material facts of which have been denied in the answer of the faculty:

"On Monday night, the 10th of April, some of the students again engaged in irregular conduct, by blowing out the lights, firing pistols, &c. While these scenes were going on, one of the students engaged, met with Prof. Hudson in an entry of one of the dormitories, and walked immediately up to him before he recognized him. The student ran off, and after he had gone ten or fifteen steps, he fired a pistol. Prof. Hudson pursued the student closely, snapping at him his pistol, almost every step, for about sixty or seventy yards, and finally fired upon him at a distance of eight or ten steps. Prof. Hudson then returned to his room, which is in the third story of one of the dormitories, armed himself, and in a few minutes was standing at the door, one of the students fired at his room, and here it may not be improper to state to those who are not acquainted with the circumstances, that this little Mr. Hudson has never been able to win a fair partner to student fired at him, Mr. Hudson fired at him, and the student jumped out on the ground, exclaiming, in a loud, angry tone, 'Now, God do—now you, take that shot at me! rapid succession.'"

Effect of Slavery on Schools.
 A writer in the Mississippi Christian Herald has had the temerity to draw aside the veil a little, and show the influence of slavery in perpetuating popular ignorance. This alone proves that slavery is incompatible with the purity and perpetuity of our free institutions, AND MUST BE DESTROYED.

We will suppose that there is a square acre of country, of four miles, that upon this tract of land there are eight families, and in each family there are four children to be sent to school; now let a school be established in the center, and it will have thirty-two scholars, enough to pay a good teacher, and support well a permanent place of instruction; but after a few years especially if the staple article of commerce bears a good price, we will find that one of the neighbors has prospered in his worldly affairs to such a degree that he must have more land to cultivate, so he will buy out one neighbor this year, and another next, until finally he becomes almost, if not quite, the sole proprietor of what was formerly owned by the whole eight families, and the whole space will be covered over with cotton fields and negro quarters.

And what in the meantime becomes of the school? Now it must be evident to every unprejudiced mind, that this destruction of neighborhood schools which is caused by slavery more than anything else, must vitally injure literature in all her walks.

The Slave Trade.

The Portuguese Government has at length passed a law abolishing the Slave Trade, and rendering it highly penal in every part of the Portuguese territories. Notwithstanding, it appears the sale of human flesh is still a lively business in the Brazil. Sir Robert Inglis recently read, in the British House of Commons, several documents which went to show that in the Brazil the Slave Trade was carried on to a greater extent than ever before, and that the greatest cruelty was exercised towards the unfortunate slaves. The British Government is in hopes to effect a treaty with that of Portugal, which will arm British men-of-war with power to search suspicious vessels under the Portuguese flag, as they now do those under the Spanish.

The terror which an arrangement of this kind would inspire in the breasts of the foes of human liberty, happiness and regeneration, would do more towards abolishing the slave trade in her territories, than all the laws, however penal, which the Portuguese Government could pass in a century.—*Ohio Pol. Reg.*

From the Journal and Luminary.

Outrages on Abolitionists.
 We learn from the Ohio Observer, that at the annual meeting of the Trumbull County Anti-Slavery Society, held in Warren, June 20th, "a gross and violent outrage, recently committed in Berlin, (the south-west corner town in the county) on the Rev. Mr. Robinson, by anti-abolitionists, was reported to the Society. A committee of five was appointed to ascertain and publish the facts."

"To ascertain and publish the facts?" What good will that do? Will it have any tendency to diminish the number of such "outrages?" Not in the least. As well they think to suppress the bad conduct of the "father of lies," by publishing the third chapter of Genesis. *N. Y. Observer.*

What good will it do? It will excite a righteous indignation in every lover of Liberty. It will apprise the people what encroachments are made upon their sacred rights. It will show them what progress is already made in destroying that liberty for which our Fathers bled and died. It will teach them the necessity of immediate efforts to check the spirit of violence in our country. It will lend to them to seek for the cause of this alarming evil, and apply the proper remedy.

Suppose the office of the New York Observer should be razed to its foundation by mobbish fury; or its Editor "lynched." What good would it do to publish the facts? Will Mr. Tracy inform us? And what good does it do to publish the facts? When the assassin, or robber, or incendiary are doing their work of destruction? Does it do no good to sound a note of alarm, when an invading foe is stripping us of our inalienable rights? no good to expose the enemy of man,—to put a mark upon him?"

ADVERTISEMENTS.

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A desirable Country Seat, situated one mile from town, having a commanding view of the city. There are 250 acres of land, 100 of which are in cultivation, the rest well wooded; a substantial stone house, 40 by 36 feet, with a frame hall and cellar; also, an old frame house, a good frame barn, 25 by 30 feet, several log buildings, two good wells, many springs, a creek, two orchards, with 200 apple, peach and plum trees, and many grape vines. The house is surrounded with locust trees and shrubs of various kinds. The land is good and rolling. It can be divided to suit purchasers.

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A Farm of 50 acres, situated 10 miles from town, upon a turnpike road, having 30 acres in cultivation, a brick house with three rooms and a cellar, an orchard of apple, peach and cherry trees, a well and many springs. The land is a fair quality and lies generally well for tillage.

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A fertile farm of 136 acres, 8 miles from town, with 70 acres in culture, the rest well timbered with Walnut, Blue Ash, Sugar and Locust trees. The improvements consist of a frame house, with four rooms, a cellar and a porch; a frame barn, two stables, a well and a good orchard of choice fruit trees. The land is rich, rolling, well fenced and watered with springs.

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